

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. VI

UNION OSAGE MISSION.

At page 353 the Journal of this Mission was brought down to 27th of May. We now extract from the Missionary Register the Journal of Mr. Chapman, who left the Mission family at Little Rock in October, to go forward with some of the brethren, to prepare a habitation for their reception. The Missionary life is usually a continued scene of trial and deprivation, and surely those who have enlisted in the cause, are entitled to the prayers of every Christian.

Extract from Mr. Chapman's Journal, dated Union, May 30, 1821.

In the latter part of September 1820, the health of several of the brethren was to a considerable degree restored; and the necessity of having comfortable buildings ready for the family whenever they might arrive led us to think it best that those who were able should proceed to the destined place, and attend to this business. Accordingly, we dug out a large canoe, the water being too low to float our keel-boats, and loaded it with such provisions tools, and clothing as might be needed. On the 3d of October, brothers William C. Requa and Redfield, with Mr. Ransom and three hired men, embarked, and proceeded up the river. On the 16th of the same month, brother Woodruff and myself commenced our journey by land, for the purpose of taking up our horses, and of purchasing and driving up stock. We were hindered until this time, by the loss of two of our horses, which, however, were not found until the day after our departure.

On the 20th we overtook the brethren in the Cherokee nation, about 150 miles by water and 100 by land from Little-Rock. They had proceeded thus far with the greatest difficulty. Much of their time was spent in the water, dragging the canoe over sand bars, and frequently lifting it forward inch by inch. The water had become cold, and their feet and limbs were very sore in consequence of exposure to the water and to the sharp stones in the bed of the river. Having reached shoals which it was almost impossible to pass, and having heard that the navigation was still worse above, they had stored their goods in a building belonging to one of the Cherokee Chiefs, and were occupied in making a smaller canoe. Soon after their departure from Little-Rock, Mr. Ransom was seized violently

with the fever. He had, however, recovered, and the whole party were in comfortable health. During the last two days of my journey to this place, I was so severely indisposed, that it was with difficulty I could ride; but through a kind Providence, I was enabled, in a few days, to proceed with the brethren.

Although the brethren had nearly finished a small canoe, yet, upon more mature deliberation, it was thought imprudent to attempt the navigation of the river without a rise of water, which was not expected until the middle of winter. We, therefore, purchased two additional horses. On these we packed such articles of food, tools and clothing, as were deemed indispensable; and on the 24th, pursued our journey—myself (being still too indisposed to walk,) on horseback, and the other brethren and hired men on foot. In this manner we proceeded for several days, without any other hindrance than the temporary straying of one of our horses. On the 30th, as we were within a day's journey of a settlement of white people, I left the party and rode forward for the purpose of purchasing stock. In consequence of the fatigue of the pack-horses, the brethren were obliged to stop six miles short of the settlement. They were, however, destitute of water, and suffering greatly for the want of it. Two of their number went forward in the hope of finding water, and with the intention of returning with a supply for the party. Before they could find water, they were overtaken and severely drenched by a heavy thunder storm; and by the entire darkness of the night, which was only interrupted by vivid flashes of lightning, they were prevented from returning to the encampment of their companions. In the mean time, I had lost my way, and was bewildered and alone in another part of the forest. By the guidance of Heaven, I found myself, late in the evening, at the same miserable cottage, which I had passed in the afternoon; and in this cottage, I found to my surprise and joy, that my two wandering brethren had sought and obtained a shelter from the tempest.

On the 31st of October, our party met in the settlement: and on the 4th of November, we had purchased ten cows with their calves nearly a year old, seven steers, and one yoke of oxen six years old—making twenty-nine head in all. It was consider-

ered important to purchase this number, that we might the sooner derive our support and that of the school, from our farm.

Having secured our stock in a pen, and tied our horses near our heads, we were prepared to start at an early hour the next morning. Between 3 o'clock and day-break, one of our horses, and the best for carrying a pack, was missing; whether stolen or strayed, we knew not. We had found so much difficulty the day before in collecting our cattle, that brother Redfield and myself, with two hired men, drove them forward on the 5th, and left our companions to search for the horse. They were aided by the people of the neighbourhood; but all search was in vain, and to this day, no trace of the horse has been discovered. The brethren, on the evening of the 6th, overtook us at the garrison. Here we obtained the use of three more pack-horses, belonging to Government. Our provision falling short, we also purchased two barrels of kiln-dried corn meal; and on the morning of the 8th pursued our journey.

On the 10th, we reached the Illinois River, having been, for several hours, drenched with a very cold and powerful rain. Here we were detained until the 12th, by the continuance and severity of the storm. This detention gave us an opportunity of examining the celebrated Saline, and the apparatus, just erected, for making salt. This place was evidently occupied for the same purpose, some hundred years ago. Where the well is dug, and where the bank is broken by the stream, there is found, several feet below the surface, a stratum, from one to three feet in thickness, of ashes, coals, and burned and melted sand stones. The stratum contains, also, flints, points of arrows, and broken pieces of stone or earthen ware, which, from their peculiar shape, had been used in the manufacturing of salt.

On the morning of the 13th, the whole of our cattle were missing. We sent forward our pack-horses; and while searching for the cattle, met 18 or 20 Osage Indians, belonging to a large hunting party encamped about two or three miles distant. They appeared very friendly, and begged importunately for tobacco and powder. Some of them aided us in finding our stock. One of the finest of the steers had just received a musket ball in his side. It did not however, appear to distress him, and we hoped he would survive. We succeeded in driving him to our Station, but he died suddenly, about two weeks

after our arrival. We charged the injury upon the Indians, but they denied that they knew any thing about it. We have since discovered the aggressor, and the Governour has exhibited our claim for indemnity. To one of the Indians, we gave a little powder, that he might kill a deer. He returned in a very few minutes, bringing a large deer upon his shoulder. It was soon dressed, and we ate together, and then parted on the most friendly terms.

We arrived, on the 15th, at Union, having struggled through many difficulties, which the craggy cliffs, and the steep slippery banks had occasioned. The health of some of us was a little impaired by our exposure to storms, and by sleeping upon the damp ground. One of our hired men was so much injured, that he was unable to labour much for several weeks.

Immediately after our arrival, brother Woodruff and one of the hired men went back to the garrison to drive the borrowed horses, and to bring the things we had left behind. The hired man soon returned, but brother W. supposing that the boats had started in consequence of a late rise in the river, went down to meet and assist them.

Soon after our arrival, we bought 140 bushels of corn, which we found in the neighbourhood, and which we shall need for bread, and for our oxen and horses while performing the labour of the Spring. We also purchased the right and title to all the swine in the neighbourhood, amounting to about 100. We need swine for present use, as well as for our future supply, as we cannot depend on wild meat. We should not, however, have purchased so many, were it not desirable to obtain an exclusive right, and thus prevent depredations upon our stock. The purchase was unanimously advised by the brethren here; and it will furnish us with a sufficient supply of pork with very little labour, and very little additional expense.

This country is, perhaps, better adapted to the raising of stock, than any other in the United States. Our cattle, this Spring, appeared in a better state with only what they have gathered from the woods and prairies, than those in the country from which we came, with all the usual care and expense bestowed upon them. We shall, however, be under the necessity of providing some fodder in future, since the cane brake diminishes as our stock increases. Of the 29 head which we purchased on our way, we have killed one, and lost one. We have had, however, an accession of

ten calves—so that we at present number 37 head. They are, perhaps, as fine a stock as can be found in any part of the country. Cattle, in this region, being a mixture of the Spanish breed, are generally large and more beautiful, than those at the eastward.

This country consists principally of prairies, large and small, skirted near the rivers and creeks and on the mountains, with a scrubbed growth of oak. The inferiority of the timber is owing to the annual burning of the prairies. The river-bottoms contain ash, walnut, black-walnut, locusts, hack-berry, cotton-wood, &c. of various sizes. But these bottoms are of small extent, and generally at a considerable distance from our residence. It is, therefore, difficult to find suitable timber for large buildings. We have, however, lately found a small grove of beautiful pine, about five miles distant.

Our first business, after our arrival, was to make a cart, and tools necessary for the erection of a building. We then proceeded to get out shingles for the roof and plank for floors, to hew logs for the walls and split rails for fencing our field, and to draw them to their respective places. Having only one pair of cattle trained to the yoke, our business was considerably retarded. It also generally required more strength than we had, as several of our number, for much of the time, were unable to labour. The shoes and stockings, which we brought up with us, were nearly worn out on the journey; and most of the time previous to the arrival of the boats, the feet of the brethren were not at all protected from the snow and mud, and very little from the briars. Being thus exposed, we suffered much from sickness. Before the arrival of the family, however, we had nearly finished a house 30 feet by 18, containing five rooms. We have since built a blacksmith-shop, and a smoke-house.

First interview with the Principal Osage Chief.

On our arrival at Union, and for several weeks after, the Indians were absent on a hunt. As soon as they returned, the Principal Chief, accompanied by his son, made us a visit. Having welcomed us with the utmost affection, he gave a history of the circumstances of his family and nation, since he saw me last year. He observed, among other things, that his family had been very sick, and that one of his wives had died. "But," he added, "the Great Spirit has been so good, that the remainder are all now in health." When he had

finished, and expressed a wish to hear what I might have to say, I informed him, that after I had parted with him last year, I passed through his country, and told him by a letter the place I had selected for our settlement. I asked him whether he had received the letter, and whether my choice met his approbation. He replied in the affirmative; and said, that the place I had selected was a good one, and was appropriated to our use for the education of his people; and added, that its limits should be Grand River on the east and north, and the surrounding hills on the other side. This tract contains about *four square miles*. I then told him, that, after having been long interrupted by sickness on my return home, I arrived and informed their great Father, the President, and the Society of good white brothers who had sent me out, that their red brethren, the Osage Indians, were desirous that good men and women should come to teach them; that, when the inquiry was made who would go and help our red brothers and sisters, these good people who had come with me said they would go; and that we all immediately left our fathers and mothers, brothers and sisters, and came on to instruct them and do them good. I mentioned, that sickness had kept some of our good people back; that the Great Spirit was so merciful that only two had died; and that the remainder were recovering, and would join us as soon as the water should rise. Having finished my narrative, I showed him our papers. He then, evidently elevated with joy, exclaimed—"This is a bright day! This day is glorious! There are no dark clouds to hinder the light of this bright day!"

Wm. C Requa to his friend in New York.

The following extract from Mr. Requa's letter contains some particulars, omitted by Mr. Chapman, in relation to the sufferings endured by the party, on their journey through the wilderness:

After leaving our canoe, we proceeded on foot, leading or driving our pack-horses along through a pathless desert. The first night we put up at an Indian lodge, out of which the occupants, we presumed, had just gone as a fire was blazing close by the house where they had been cooking their food. We stopped under this roof, on account of rain, which had just commenced. We knew not, however, but the Indians might return in the course of the night, and be surprised to find their hut in the possession of strangers of an unknown language, and of a different hue. But they returned not that night.

The next morning, we proceeded on our journey; and, being ten or twelve miles back from the river, and travelling a desert where the springs and streams were dried up by a long and severe drought, we suffered extremely for want of water. We proceeded several days, continually hoping to find water, but discovering none but what was contained in some deep mudhole, which was stagnant, and of the colour of lie. We were glad, however, to find such both for ourselves and our horses. The last day we travelled, before we came to a spring, was very warm and sultry, although it was near the close of October. We had no other food than dry bread and salted meat. We travelled till the sun had dipped below the horizon, occasionally following the dry beds of brooks and rivulets, in the hope of finding water to allay our thirst, but entirely without success. We pursued our course until dark, in expectation of reaching a small settlement ahead. The weather was cloudy, and the evening soon became very dark, and we were compelled to encamp for the night. Our thirst was too great to allow us to take food through the day, and of course we could eat none in the evening. We lay down, resigned to our situation, and committed ourselves to the protection of God. Being much fatigued with the journey of the day, I soon fell asleep, and dreamed that we were seated by a fountain of good water, allaying our excessive thirst. At length, however, I was awakened by a heavy thunder shower. It rained powerfully, and the water was falling fast, through a hole in the tent, upon my face. By a little movement of the head, it fell directly into my mouth; and never did water taste so sweet to me before. This merciful Providence supplied us all with what we would drink, and enabled us to pursue our journey with vigour in the morning.

The next day, we reached Billingsly's settlement. Here we bought our cattle, which we had to drive before us about 170 miles. From this place our general progress was from 18 to 20 miles a day, until we had arrived at Union, the long-wished-for station. After recruiting for a few days, we commenced our labours in the Missionary field.

SENECA MISSION.

The Rev. THOMSON S. HARRIS of New-Jersey, lately from the Theological Seminary at Princeton, having been appointed a Missionary for this Station, met with the Board on Friday, the 19th

of October, and received his letter of instructions, a Talk to the Indian Chiefs, and other necessary documents. On the following day, his heavy baggage was sent forward to Buffalo in one of the Western Transportation Lines; and on the succeeding Tuesday, he and his wife took their departure for the field of their Missionary labours. They carry with them the confidence and affection of the Board; and they will, no doubt, be followed with many fervent prayers for a blessing upon their enterprise.

In the course of the last month, a Talk was received from the Seneca Chiefs, informing that their brethren on the Tonawonta Reservation, are strongly solicitous to have Christian Teachers sent to their village; urging that a schoolmaster may be sent to them this winter; and adding, that a house for the temporary accommodation of a school is already prepared. The Board, having taken the subject under consideration, determined to occupy, as soon as practicable, the new field thus providentially presented to their view. This determination was immediately communicated to the Chiefs at Seneca; and the Board are now inquiring for a Teacher well qualified for the duties of the office.

The Chiefs of the Senecas, Cayugas, and Delaware, on the Buffalo Reservation:

TO THE UNITED FOREIGN MISSIONARY SOCIETY.

Seneca Mission-House, Oct. 11, 1821.

Fathers and Brothers—This day being met in council on business that concerns the future welfare of ourselves and our children, we address you:

Brothers,—We informed you that our brothers of the *same language*, on the Tonawonta Reservation have sent to us to ask our advice respecting a schoolmaster.

Brothers,—Two years since, this spring, our brothers of Tonawonta, and on all the other Seneca Reservations who were in favour of the Gospel, agreed with us, to be of *one mind*, in following after the gospel and civilization, and to receive, as far as *might be*, assistance from Christians of *one denomination*.

Brothers,—Our Tonawonta brethren have been for some time past, anxious to receive a schoolmaster. They thought to have put up a house last spring for a school; but, being opposed by the pagans, they de-

sisted. At the general council this fall, at our fire-place, after much severe debating, it was solemnly agreed, in full council, in presence of the agent, captain Parrish, that each party should pursue, unmolested, their own way; : now, our brothers at Tonawonta being free, and anxious to receive a teacher among them, such as may be for the good of themselves and *all the Senecas*, have sent to us for advice. The Christian people of the Baptist denomination have, for some time past, offered to give them instruction on the Sabbath, and they propose to send them a schoolmaster; but, for want of light, they are ignorant what course to take: they do not wish to do that which may not be right, and for the good of *all the Senecas*. Our voice is *one*. We dare not give them advice that may not be for the good of *all the Senecas*, and their *children* hereafter.

Brothers,—We dare not, (when we reflect on our agreement two years ago,) advise them to do, what may perhaps divide us and our children hereafter in seeking the good way. We need your advice in this matter—we earnestly entreat it, and this is the object of our present talk to you. Now we have thought that our good Christian friends, to whom we all at first covenanted to look, should be consulted *first*, and that they should advise us in this important matter, and if they can send us a schoolmaster and other teachers for our Tonawonta brothers, they should be consulted *first*. On this matter, we feel very anxious; we have been so long *distracted and divided*, we should be glad if our Fathers, the Board, from whom we expect *much*, could do something to assist us in this important case. On this we add no more. You know our feelings—and our wants you know better than we do *ourselves*. Our Tonawonta brethren are looking to us, and we are looking to *you*, and hope we shall not look in vain. We would venture one opinion: that if *all* the interpreters, schoolmasters, and ministers of the Senecas were of *one mind*, and employed by *one body*, we might have more peace and prosperity. We shall not return any answer to our Tonawonta brethren until we receive an answer from you. Could the Board send on a schoolmaster to them *this winter*, they have a house engaged for the accommodation of a school, and they are destitute of instruction on the Sabbath.

Brothers,—We received your last letter respecting the minister coming on soon, and we are looking for him hourly.

Expecting an answer from you soon, we remain
Your Friends and Brothers.

Signed by Young King, and sixteen other Chiefs.

Great Indian Council.

The result of a general Council, (held at the Seneca Reservation in the last week of September,) so far as relates to the contention between the Christian and Pagan parties, is mentioned in the communication above. For the following brief outline of two of the speeches delivered on the occasion, we are indebted to the postscript of a letter from Mr. Hyde, of Buffalo.

September 27. As I have not lodged my letter in the Post Office, I break the seal to give you some account of the Council now sitting in the Indian village near Buffalo. It is said, that there are nearly 400 Indians present. The subject of the Christian religion has been, and still is, debated with much warmth. I will sketch a faint outline of two speeches made yesterday and the day before, that you may see a little how they reason on both sides.

The day before yesterday, *Strong*, of Cattaraugus, made a speech of several hours, abounding with ingenuity and eloquence, and containing a narrative of many facts. Among other things he endeavoured to show, that the white men, from the time of their first settlement in this country, had been pursuing a course inimical to the Indians, and tending to their ruin. He contended, that all the pretended plans for their benefit were only covered schemes to divide, distract, and destroy them. He also urged, that it was not the design of the Great Spirit, that Indians should adopt the manners, or learn the religion of white men. This, he said, was evident from the fact, that the attempt had not, in one instance, been prospered. Not one youth who had been educated, had turned out other than a vagabond, and a scourge to his people. Not one tribe which had listened to the instructions of white men, but was more debased, than those which had not been taught. He remarked, with much severity, on the part of the Christian party at Allegany, in drawing up a petition, soliciting the interference of the President of the United States in putting down all who would not relinquish paganism, and embrace the habits and the religion of the Christians.* He earnestly admonished the

* Such a petition was prepared by the Christian party at Allegany, and brought to the Council for the approbation of the Christian Chiefs at Seneca. The petition, however, was arrested by the latter, who manifested, that, in their contest with the party, *the weapons of their warfare were not carnal*.

Christian party to abandon their ruinous course, and to return to the people and the God of their Fathers; and concluded with the fearful prediction, that, if they would not thus return, their village would become the seat of desolation and of slaughter.

Yesterday *Billy* and *Robison*, of Buffalo, rose in reply. *Robison*, in the course of his speech, spoke substantially as follows:—

We are told, that the whole conduct of the white men toward the Indians has been a course of enmity, designed for our destruction. In many things, I cannot discover enmity to the Indians, nor planning their destruction, in the conduct of white men. If this is the fact, they take a very strange and expensive way to effect it, which I, a poor blind man, cannot see through.

The *four thousand five hundred dollars*, which we are now met to receive, is a free gift from the government. It never cost us a cent. It is given to clothe our naked and destitute. It *may be*, that the government is planning the destruction of the Indians, in this; but I am such a poor blind man, I cannot see it.

At the beginning of the war which separated this country from Great Britain, the United States counselled the Six Nations to sit still, and not to meddle in a quarrel which they knew nothing about. They would only get broken heads if they meddled with it. This may have been bad advice. Our fathers and grandfathers thought it bad advice, and took up the hatchet. Our king was conquered, and we with him. Our king skulked out, and left us to settle a peace as we could. He thought we were not only conquered, but had lost our lands; and he gave us lands in Canada to flee to. But the United States said, "Sit still on your lands. We will be your friends." It *may be* that in all this the United States were planning the destruction of the Indians, and, through my blindness, I cannot see it.

Of late years, the government of the United States is giving *ten thousand dollars* a year, and Missionary Societies are bestowing much money and labour, to enlighten Indians, and to teach them good things. It *may be*, that all this is to undermine and root out the Indians; but I must say, I am so blind, I cannot see it.

REVIVALS OF RELIGION.

By a letter recently from Andover, Mass. we learn that a revival of religion has commenced in Reading, an adjoining town: about thirty hopeful subjects of renewing

grace are the early fruits of it. We hope the students at Andover, will learn to labour in this harvest. We believe there is no school or study more useful to a young man, who is preparing for the ministry, than to spend a season where sinners are anxiously enquiring "what they shall do to be saved?" He may there discover the real foundation of his own hope; see the opposition of the natural heart in others; and witness for himself the powerful operations of the Holy Spirit.

STATE OF RELIGION IN HARTFORD COUNTY

[We have had occasion frequently to mention the progress of the great revival in most of the towns in the middle section of this State during the past year. The following brief summary of what the Lord has done in the North Consociation of Hartford County, will be read with interest.]

The Committee of the North Consociation of Hartford County, appointed at its last annual session, to take minutes from the reports of the pastors and delegates, concerning the state of religion at the present time, and during the year past, within its limits, and to prepare a narrative for publication, respectfully present the following.

At the session of the Consociation a year ago, it was noticed with grief and concern, that several years had passed over us without any general revival of religion. Though the stated ordinances of the Sabbath had been well attended, and in some of our churches a spirit of prayer was at that time especially manifested, instances of hopeful conversion had been comparatively few. But through the tender mercies of our God, we can now again set our seal to the record, "He will regard the prayer of the destitute, and not despise their prayer." He has revived his work among us in a more signal manner than our oldest members had ever before witnessed. Nineteen of the twenty churches in our connexion have shared in the gracious visitation; and in almost all these, there has been that peculiar state of things which is familiarly denominated "a revival." More than a thousand souls have been added to the church, and three or four hundred besides have been hopefully converted.

In giving a narrative of so extensive a revival in the concise form prescribed to us, we must omit the mention of many incidents which might be interesting to our readers; but we hope that a comparison of the leading facts which have occurred in such a number of congregations at the same

time, may afford instruction and conviction with some important advantages.

That special prayerfulness for the outpouring of the Spirit to which we have alluded was, in none of our churches, more manifest, than in those of the city of Hartford. The North Church particularly had, for several months, been evidently quickened; and instances of conversion in the congregation connected with it, had not been unfrequent. This state of things with some alternation of advancement and declension, upon the whole advanced, till the month of January; when a powerful work of the Holy Spirit commenced in every part of the city. Until the latter part of March, its progress was rapid. The attention of several hundreds was suddenly and powerfully arrested by the calls of the Gospel; and instances of apparent submission, and spiritual consolation, were frequent and numerous. How many in all the congregations have professed the hope of the Gospel we are unable to state. A hundred and thirty have been added to the North Church, and fifty to the South. The revival here is believed to have been greater than any which have preceded it in this place. We are confident in saying that it has been more powerfully and more happily felt by the churches; and they still manifest a spirit of harmony, prayerfulness, diligence and zeal, which is perhaps in no degree diminished, and which certainly calls for our thankfulness to the Author of all grace and consolation.

Early in February, the work began with surprising power in the parish of West-Hartford. Nothing uncommon in the state either of the church or the congregation, had been previously noticed; but within ten or fifteen days after the commencement of the revival, as many as a hundred and fifty persons were accustomed to assemble with the enquiry, what must we do to be saved. The attention of the whole people was roused. Meetings for religious worship were attended daily; and God in very truth, by his Spirit, power and grace, seemed to come down, and to be in the midst of listening hearers. Many were pricked in the heart. New instances of conviction occurred daily, and after three or four weeks, numbers received illuminations and comfort. After about three months the revival began to decline; yet for more than twenty weeks, in succession, the people were assembled, every day in the week, either collectively, or in some section of the parish, to hear the preached Gospel. As the fruit of the revival in this place, about sixty have been added to the

church; forty others have been brought to the enjoyment of hope, and several are still under conviction.

In Windsor there were encouraging appearances of an approaching revival more than a year ago. An uncommon solemnity was visible in religious assemblies; a number were deeply impressed with the word of truth; and instances were frequently occurring of illumination and hope. This state of things progressed till the middle of the winter, when it was disturbed by a division of religious sentiment and feeling, in such a manner, that the hopes of the pious have not been fully realized. Thirty-five have been added to the church. Others are expected to join it; and a special solemnity and impression among the congregation, continue.

In the parish of Wintonbury, a special attention to religion began about the same time as at Windsor; which gradually increased till February, when the Spirit was poured out with peculiar demonstrations of power. Three days, in three successive weeks, were devoted by appointment of the church, with an evident blessing from on High to humiliation and prayer. Eighty persons belonging to the congregation have obtained the hope of salvation, of whom forty-six have made a public profession of the Gospel.

In the first Society of Farmington, the triumph of divine grace has been signal. For twenty years no general revival of religion had taken place, among the people. The vacancies which death and other changes had made in the church had been scarcely supplied; the greater part of its members had never witnessed a revival; and the body of the people, in the eagerness of their worldly pursuits, had been too well contented with a decent course of religious formality. A few, however, had been long "waiting for the consolation of Israel." These for a number of months, amid prevalent stupidity, had been pouring out their supplications, with renewed frequency and importunity, "for the promise of the Father:" and about the beginning of February they noticed a state of feeling among the people, which they regarded, though with much solicitude, (so often had their hopes been disappointed) as the first fruits of the blessing. In this state of things, the Rev. Mr. Nettleton by invitation of the Pastor, made them his first visit; and in the happiest union with him, continued his labours among the people, excepting a few intervals of absence, for about two months, "and the hand of the Lord was with him." Of the progress of the work from this time,

a judgment may be formed by a comparison of the following facts. Under a discourse delivered on the evening of the 20th of Feb. a number of persons, not less, it is believed than sixty, were brought under convictions which have led to an established hope of salvation. On the evening of Feb. 25th, a hundred and seventy persons were present at a meeting appointed for the anxious, of whom twelve had recently, as they supposed, become reconciled to God. On the evening of the 12th of March, at a similar meeting, a hundred and eighty were present, of whom sixty had begun to hope since the commencement of the revival. From the evening till March 19th was a week "much to be observed." The streets had the aspect of a Sabbath; some in almost every house were pierced with conviction of sin; in a considerable part of the church were "searchings of heart," scarcely less painful than were those of persons to whom, for the first time "the commandment came;" and during the progress of these memorable days, as it has since been ascertained, about fifty persons supposed that they submitted themselves unto God, who have continued hitherto "to walk in newness of life." From that time, the progress of the work has been gradually becoming less rapid, till conversions are now apparently unfrequent. A hundred and ninety-three, on three successive sacramental occasions have been added to the church. Among these are eighty-six heads of families; almost all the choir of singers, scarcely an exception among those who had been employed as teachers in the Sabbath School, and had not previously made a Christian profession; and about an equal proportion of persons of different classes in Society.

In the North Parish of Farmington the revival has not been less powerful than in the first Society. It began in both, early in March. In the original Society of Northington about thirty persons are supposed to have passed from death unto life; and in the other Society, about seventy. These Societies contain each not more than fifty families; and in the last, scarcely an individual can be found who has not been especially impressed with the truth. But little progress of the work in these places, has lately been observed.

In Bristol the revival commenced in January, and was at its height about the middle of February. At three successive meetings in one week the numbers who attended were five, six, and seven hundred. During three or four months, conversions were frequent, and to the present time, the

gracious work, in a degree continues. A hundred and eight, as fruits of it, have been added to the church. Bristol has often been favored with the showers of heavenly influence. The ingatherings to the church have been large and frequent. But few heads of families belonging to the congregation in our connexion, can be found there, who are not professors of religion; and the present revival has brought into the church, an unusual proportion of persons in very early youth. It is not wonderful, if in such places, the enemies of the Gospel are more than commonly active. The revival in this place has brought to light a system of operation which had been previously formed and insiduously prosecuted, to disseminate among the young, some of the most fatal delusions in our country, Deism, Socinianism, and Universalism.

In Simsbury a special attention to religion began a year ago. It is still a time of more than common solemnity and impression there. Fifty or sixty are reckoned as hopeful converts.

In Barkhamsted, the revival was still earlier in its commencement, and about the same number have been hopefully converted.

In East and West Hartland, a special work of saving mercy began in the spring: and though the subjects are not numerous, the strength of these churches and societies is considerably increased.

In a part of the parish of Salmon Brook, in Granby, we are informed there has been a season of refreshing from the Lord; but as we have had no report from the Church, we subjoin no particular notices.

And here as we pass along from one parish to another, in grateful acknowledgement of the showers of Divine mercy which have been descending upon us, we stop a moment to express our sympathy with the bereaved church in the parish of Turkey Hills. Since the dismissal of their late pastor, such has been their enfeebled state, that they have had no steady preaching; and, in consequence, no monthly concerts, no reviving influence, no additions to the Church. Beside this affliction, there has, the present year, been no stated preaching at the prison, where a considerable part of the parish, when they had no preaching at their own house of worship, had been accustomed to resort. Not only for their own sake, but also for the sake of the unhappy men confined there, it is deeply to be lamented, that the sentence of the law which so justly deprives them of the common privileges of society, should also shut them out from the means which God has appointed for their repentance.

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In Enfield the church has seen the doings of God our King in the sanctuary. The revival there, has been greater than at any other season, since the year 1743. It commenced about the time of a public fast in February, and appeared in its greatest power in April. About a hundred of the congregation have hopefully been renewed unto holiness, and seventy three have been added to the church.

In East Windsor, North Society, there has been an increasing attention to religion since the month of February, and since the middle of August it has very manifestly increased. About twenty among this people have been apparently turned to God.

In East Windsor, a silent but special work of grace began a year and a half ago. The attention of the people generally has at no time been powerfully arrested; but the success of the Gospel has been greater than at any preceding period in that place for many years. About forty have been added to the Church.

In the first parish of East Hartford, a revival began with the opening of the month of March. The first permanent impressions upon the minds of the impenitent, which became manifest, were made at a meeting which had been appointed by the church for humiliation and prayer. The work progressed rapidly until the middle of April and from that time as rapidly declined. Sixty-two of the congregation, as fruits of it, have been received into the Church.

In the parish of Orford, a similar work began a few weeks later than in the first parish, and has continued longer. Instances of hopeful conversion have occurred, at no distant intervals, till the present time. The whole number is about eighty, of whom forty six have made a Christian profession.

In the revival of religion which it is our privilege to record, it is not difficult for an impartial observer, to perceive the same general features with those which characterized the first outpouring of the Spirit, as described by the pen of inspiration.

Over a whole district of country, it has been almost *simultaneous*. During the months of February, March, and April, by far the greater part of those who have been subjects of it, were converted to God.

In its progress it has been rapid. This remark is true in its application not only to congregations but to individuals also.—Those who have been subjects of the work, have in general been under deep conviction but a few days, and in some instances but a few hours, previous to their reconciliation. They have been anxious for a much longer time; but that peculiar state of feeling,

which is so forcibly described by the scriptural phrase, "pricked in the heart," has we believe, in the majority of cases, been of short continuance.

In its effects it has been powerful. It is impossible to give a due impression of this remark to those who have not been witnesses of the scene, or of other scenes similar in their character. With a multitude of examples before our eyes as illustrations, we can only say, that the most inveterate habits of sin have been broken up, the loftiest imaginations have been humbled, and the most obstinate prejudices have been dissolved; while self-righteous moralists, who had been sleeping scores of years over their heartless forms of religion and virtue, have been brought to place all their hopes, on that scheme of mercy which provides for the salvation of the chief of sinners; and in several places a change has been wrought in the general feelings, intercourse, and aspect of society, at which unbelievers themselves have been forced to express their astonishment.

In this work there has also been a display of sovereignty, indicative of a Divine agency. This was displayed in the circumstances which immediately preceded the revival. In some places there had for months been a special prayerfulness, and renewed faithfulness on the part of the church; in others the quickening of Christians, and the awakening of sinners were simultaneous; and in others the anxious enquiries of awakened sinners found the body of professing christians asleep. The sovereignty of God has also been remarkably displayed in the progress of the work itself. In most of our congregations, the greater part of the subjects have, as is usual, been taken from the young; but in several of them an uncommon proportion have been heads of families, in middle and declining life, and even in old age. In most of them there has also been an unusual number of persons of talent and influence. In some, the greater part of the subjects have been taken from families of piety;—and in others a great part have been taken from the families of the irreligious. And in all our congregations, numbers, whose previous sentiments and habits had made them the most probable subjects of this work to human view have passed through the scene with no deep impressions, while others the most prejudiced and embittered against the Gospel, have been softened and subdued.

The work has also been commenced and advanced in the use of *divinely appointed means*. Among these we scarcely need to mention first and chiefly the preaching.

of the Gospel. The entire depravity of the heart, the unabated obligation of the divine law: the atonement and offices of Christ; the freeness of his salvation; the inexcusable guilt and fearful danger of sinners; and the nature, necessity and sovereignty of divine influence, were explained and enforced with frequency, simplicity and affection. The deceitful windings, and false refuges of a depraved heart under the convincing power of God's Word and Spirit were traced out; the undiminished sinfulness and guilt of the anxious enquirer quite up to the moment of repentance, were exposed; and the duty, reasonableness, and necessity of immediate submission were pressed, with effects most manifestly, and decisively happy. To preaching of this character, the people assiduously attended. At a season of the year, and in circumstances of travelling, which, in a different state of feeling would have prevented the collection of full assemblies even on the Sabbath; crowded audiences were easily formed almost daily; nor did the inclemency of storms or the darkness of the night, prevent them. From the place of solemn meeting, they retired, with few remarks, concerning the preaching, and but little social intercourse on any subject, under a personal application of the word preached, to their Bibles, and their closest at home. In the height of the revival, there was a general and marked preference of the Bible to all other books, and a general desire for much retirement and reflection. The salvation of the soul was made the great object of attention; and the sacrifices which were to be made, and the difficulties which were to be encountered for the sake of it, appeared, insignificant, in the comparison.

As soon as this state of feeling commenced in our congregations, meetings were appointed for the anxious. In these they were personally enquired of, and directed by the constituted guides of their souls; and were led collectively on their bended knees, in supplication to the God of all grace: while the members of the church were at the same time assembled, with one accord, in prayer for them. These meetings, together with family visitation, in which a similar mode of instruction were adopted, were eminently crowned with the divine blessing. Among the means by which the revival has been commenced in several of our parishes, we mention with confidence the intercourse which individuals belonging to them have had with other parishes where the work had been previously begun; together with statements in public assemblies concerning the work,

and exhortations to the churches calling upon them "to prepare the way of the Lord." A more remote but most salutary influence has also resulted from Sabbath Schools. To this interesting institution, so far as means are concerned, it must be ascribed, that an uncommon number in childhood and early youth, have been subjects of the work, and have discovered a degree of intelligence on evangelical subjects, which many persons of a maturer age have not been found to possess.

Although in the greater part of our congregations the revival appears not to advance, fruits of a happy character remain in all. Among these we might describe the recovery of professing christians from declension to a consistency of character; the restoration of harmony between neighbours, and relatives whose mutual alienations on arguments or persuasions had been able to remove; the reformation of profligates from obstinate and ruinous vices; a great increase of attention to the word of God, to the ordinances of the Gospel, to prayer in the neighbourhoods, in families, and beyond a doubt in retirement, and to religious exercises generally, and a corresponding increase of kind offices, especially of plans, labours and contributions for the spread of the Gospel. It is the Lord's work and blessed be his name. It is a work, the happy influence of which, will be felt by our congregations, for generations yet to come; and through them by numbers of our fellow-probationers in some of the remotest quarters of the globe. It will be felt by a multitude of immortal and glorified beings, in all the progress of eternal ages: and every benevolent heart in view of it, must respond to the ascription, *Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory.*

NATHAN PERKINS,
THOMAS ROBBINS, } Committee.
NOAH PORTER.

CHIPPEWA MISSION.

Extract from a letter received by a gentleman in Boston, from Schenectady, N. Y.

"The contemplated Mission to the Chippewa Indians in the Michigan Territory, is about to be carried into effect. Five members of the mission family have been selected and sent on to the river Sagana. Four of them have passed through this place to Buffalo, viz. Messrs. John S. Hudson and Edson Hart, with their wives. It was very grateful to the friends of religion, to see the

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degree of interest which the event had excited after a very short notice. On the 29th Sept. the Board of Directors met to receive the Report of their committee who had visited the Indians in the Michigan Territory, and concluded to commence their operations on Sagana River. On the 8th of Oct. they concluded that as the season was far advanced, and little preparation had been made for the mission establishment, it was necessary that the charity of the people in the vicinity, viz. Albany, &c. should be solicited in aid of the mission establishment; and on the 18th, a very considerable amount of various articles and money was collected, and most of it put up in boxes and sent on to Buffalo. Among the benefactors on this occasion, the Board of Directors are highly gratified, to notice the Benevolent Reading Society, in Sandwich, Mass. One of the contemplated mission family, on whom its principal care for the present will devolve, Mr. John S. Hudson, married Miss Abigail Smith, of that place. On their departure after they were married, they received many gifts for the mission family, from the friends of the Redeemer generally. In addition to these the Benevolent Reading Society, presented a box of clothing, estimated at \$27.

"The mission family has been detained by unavoidable circumstances till it has become late in the fall season, the buildings also which were preparing for them, have been prevented from being erected according to the calculation of the Board. The roughness of the lake prevented the conveyance of the lumber and other materials for building. It is therefore expected that the family which has been sent on will occupy some other place among the Indians, until the opening of the spring. The opportunity which will be afforded to the missionaries to acquire a knowledge of the Indian tongue, is considered more valuable to the mission than if we had been suffered to proceed in our operations as was expected.—*Rec.*

ANOTHER MISSION FAMILY.

Our borough (Wilmington, Del.) was on the 28th ult. cheered with the sight of another missionary band, who were on their way to the Cherokee Indians, inhabiting a place called the Valley Towns, about 700 miles distant, in West Tennessee. They were composed of a minister of the Gospel, Rev. Mr. Roberts a Baptist, with his family; a schoolmaster and family, together with farmers, mechanicks, &c to the number of 26 in all; the adults were all members of Mr. Roberts' church, in Chester

county, (Penn.) who have forsaken their peaceful homes, and given themselves up, professedly to spend and be spent for the good of souls. This is much more rational way of conquering the savage, than sending large armies to destroy a portion of them, and raise eternal hatred in the minds of the survivors towards their conquerors.

They were invited by the Presbyterians and Baptist congregations to remain over night, and hold Divine Service. This they agreed to; and Mr. Roberts preached in the Second Presbyterian church, after which a considerable collection was made, and presented them. They left us on the 29th ult. accompanied with the prayers and wishes of many, for their spiritual and temporal prosperity.

MEETING OF THE BOARD OF FOREIGN MISSIONS.

The twelfth annual meeting of the American Board of Commissioners for Foreign Missions, was held in Springfield, Mass. at Mason's Hall, Sept. 19th and 20th, 1821.

We extract the following items from the proceedings of the meeting: Present,

HON. JOHN TREADWELL, L. L. D.
 REV. JOSEPH LYMAN, D. D.
 HON. JOHN HOOKER,
 HON. JOHN C. SMITH,
 REV. JEDEDIAH MORSE, D. D.
 REV. ALEXANDER PROUDFIT, D. D.
 HON. WILLIAM REED,
 REV. LEONARD WOODS, D. D.
 REV. JEREMIAH DAY, D. D. L. L. D.
 REV. HENRY DAVIS, D. D.
 JEREMIAH EVARTS, Esq.
 REV. WILLIAM ALLEN, D. D.

A letter was communicated from Dr. Miller, of Princeton, N. J. expressing his regret, that he was unable to attend the meeting; and, also letters from the Rev. Josiah Pratt, of London, the Rev. Dr. Carey, of Serampore, and the Rev. T. Thomason, Calcutta, expressing an acceptance of their appointment as Corresponding Members.

A sermon was delivered to a numerous and highly respectable audience by the Rev. Dr. Morse, from Ps ii 8. *Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* The first prayer was offered by President Allen, and the concluding prayer by the Rev. Dr. Woods.

The Rev. JOSHUA BATES, D. D. President of Middlebury College, Vermont, SAMUEL HUBBARD, Esq. of Boston, and the Rev. WARREN FAY of Charlestown, Mass. were unanimously by ballot, elected members of the Board.

The Rev. Dr. Morse, having given up his charge at Charlestown, Mass. and removed to New Haven, Conn. requested not to be considered as a candidate for re-election as a member of the Prudential Committee.

The Board then proceeded to the choice of the following officers by ballot.

The Hon. JOHN TREADWELL, L. L. D.
President.

The Rev. JOSEPH LYMAN, D. D. *Vice-President.*

The Hon. WILLIAM REED, Rev. LEONARD WOODS, D. D. JEREMIAH EVARTS, Esq. SAMUEL HUBBARD, Esq. and Rev. WARREN FAY, *Prudential Committee.*

JEREMIAH EVARTS, Esq. *Cor. Secretary.*

The Rev. CALVIN CHAPIN, D. D. *Recording Secretary.*

JEREMIAH EVARTS, Esq. *Treasurer.*

ASHUR ADAMS, Esq. *Auditor.*

Resolved,—That the members of this Board deeply feel the afflicting bereavment, which they have recently experienced in the removal of their beloved friend and associate, the Rev. Dr. Worcester, who, from the origin of the Board, took an active and very useful part in its deliberations, and during a period of eleven years, devoted his best powers to its interests. They desire to enter on their records an affectionate testimony to the patience, disinterestedness, zeal and fidelity, with which he discharged the duties of Corresponding Secretary of the Board, and a member of the Prudential Committee. They would mingle their tears with those of the bereaved family, on this mournful occasion; and would offer their tender condolence, while they point to those sources of consolation which the Gospel affords, and by which the soul of their departed friend was sustained in his last hours.

Resolved,—That the Prudential Committee be requested to erect, in the burying ground of the mission at Brainerd, a suitable monument to the memory of the deceased, with an inscription expressing the high regard which the members of the Board entertain for his excellent character and invaluable services.

Resolved,—That the next annual meeting of this Board be holden in New-Haven, Conn. on Thursday next after the second Wednesday of Sept. 1822, at 9 o'clock A. M. and that the Rev. Dr. Morse, the Rev. Dr. Chapin, and the Rev. Mr. Merwin be a committee of arrangements for that meeting.

Resolved,—That the thanks of the Board be presented to those friends of the Missionary cause, who have, in the most Christian manner, at their monthly concerts, united their alms with their prayers.

Resolved,—That the thanks of the Board be presented to all societies, churches and individuals, who have contributed to the funds of this institution, for their donations to carry into effect the grand designs of Christian benevolence.

Resolved,—That the Board gratefully acknowledge the liberal and seasonable patronage continued during the past year, by which the pressure on the funds has been greatly relieved, and an assurance given, that the interests of the American churches in efforts to evangelize the heathen world, is still increasing.

The session was closed with prayer, by the Rev. President Day.

From the Christian Herald.

THE TWINS.

Those who are daily fed with plenty from the table of a tender parent, know but little of the pangs of those who, languishing with hunger, desire even the "crumbs from the table." Could all who enjoy the privileges of the gospel and who are now inactive in the cause of benevolence, for a short time exchange places with thousands in our country, it would seem as if compassion alone would compel them to stretch forth the hand of charity, and give the bread of life to the hungry and the perishing. The number of those in our large cities, and in our new settlements is so great, that unless all the energies of Christian sympathy are soon exerted, a vast majority of the present generation must go down to the grave without hope, without consolation. Though the most piercing cries for the waters of life come to us from every quarter, yet unless we have *seen* these wants, it is difficult to feel.

A few years since a young man and his wife arrived at the town of M——, as permanent residents. They were young, lately married, and their prospects for futurity were bright and cheering. They purchased a farm in M——, which was then a new country, and had happily spent two or three years in this situation, when the young man, by a mysterious Providence, was called from this world. With his surviving widow, he left two lovely twin infants to deplore a loss which time could never retrieve.

The widow sought comfort in vain from the limited circle of her acquaintance.—There was no minister of the Gospel in that region who could direct her to the great source of comfort; nor was there a pious friend who could guide her trembling footsteps to the cross of Jesus. But she went to her Bible, and by the assistance of the Spirit of Heaven, found that consolation which a selfish world can neither bestow nor taste. She mourned, indeed, a husband who was no more, but she was cheered by the hope that God would protect her and hers. She wept over her innocent babes, and resolved, that while she lived they should never need a mother's care. As they grew up she endeavoured to teach them the first principles of religion; but they received only her instructions. One week after another

rolled away—one Sabbath after another dawned upon the wilderness, but they brought none of their privileges. The wilderness had never echoed by the sound of the “church-going bell”—the solitary place had never been gladdened by the footsteps of him, who could proclaim “glad tidings of great joy.” The feeling mother clasped her little boys to her aching bosom, and sighed and wept for the opportunity of taking them by the hand, and leading them up to the courts of God.—In the days of her childhood she had possessed great advantages, and she mourned that her babes could only receive instruction from her lips. Alas; no missionary came to instruct—to cheer—and to gladden the bosom of her, who for years had never heard the whispers of love from the servants of her Saviour.

When the little boys were five years old, and before they were old enough to be sensible of their loss, a consumption had fastened upon their tender parent, and she was soon encircled in the cold arms of death. She steadily watched the certain issue of her disease, and even in her last moments commended her children to Him who is a “Father to the fatherless.” A few moments before she expired, she tenderly kissed her little boys, who unconsciously wept on feeling the last grasp of the clay-cold hand of their mother. “It is hard,” said she to a neighbour who was present, “it is hard for a mother to leave two such helpless babes, without friends, and without any one to protect them; but I leave them in the hands of God, and I do believe he will protect them; and my last prayer shall be for my poor, destitute orphans!”

After the death of their mother, the little boys were received into the house of a neighbour; but in less than a year one of them was stretched beside the mother, beneath the sods. About this time a pious young lady arrived in this place. She, too, was an orphan, but was not comfortless. It was her first inquiry how she could do good to the poor villagers around her.—During a solitary walk one afternoon, she met this little boy straggling beside the road. He was a beautiful flaxen-headed boy though exceedingly ragged. The young lady was struck with his appearance, and entered into conversation with him. “What is your name my little boy?” said she gently. “James —.” “Where do you live?” “With widow —, just at the edge of the wood, in that little log-house—can’t you see it?” “I see it; but is widow — your mother?” “No: I had a

mother, and she loved me. She used to take care of me and my brother John—she gave us clothes—taught us our own little prayers and catechism; oh, she was a good mother!” “But where is your mother?” said the lady, soothingly. “O, madam—she is dead! Do you see the graveyard yonder?” “Yes.” “And the great maple tree which stands in the corner of it?” “I see it.” “Well my poor mother was buried under that tree; and my little brother John lies there too—they are both buried up in the ground, though my mother’s grave was deepest. I shall never see them again—never even while I live! Will you go with me and see the graves?” continued he, looking at the lady with earnestness and simplicity.

The short account which the little boy gave of himself awakened the best feelings of the young lady, and she had been devising some plan to do him good. For the present she declined visiting the graveyard, but continued to converse, and to gain his confidence. She found him very ignorant, having never been to school, and the instructions of a pious mother, having never been repeated, or enforced by example, were nearly forgotten. A Sabbath school was never established in this place; and whether it was practicable to establish one was doubtful—but she was determined to make the experiment. Accordingly she immediately visited every little cottage in the village, and urged that the children might be assembled the next Lord’s day, and a school formed. A proposal of this kind was new and unpopular. All the old women in the place entered their protests against such innovations. For the three first Sabbaths the young lady had no scholars but her little James —. But she knew that however faint may be our prospects at doing good at the commencement, we should not be discouraged. The first blow we strike may produce but little effect. The lady was sorry not to see more scholars, but she bent all her efforts to the instruction of this little boy. But in a few weeks the prejudices of the people began to wear away; and before the summer closed, this school embraced every child, whose age would allow it to attend.

It was the second summer after the establishment of this school, and after the little James — had become well acquainted with the Testament and his catechism, that his health began to fail. The good young lady beheld his gradual decay with anxiety, visited him often, and always wept at parting with a pupil so dear.—

She used often to walk out with him and to cheer him by conversation. On one pleasant afternoon she led him out by the hand, and at his request, visited the spot where lay his mother and his little brother. Their graves were both covered with grass, and on the smaller grave some beautiful flowrets. It was in the cool of a serene summer's day; as they sat by the graves in silence—neither able to speak—the lady gazed at the pale wan countenance of the lovely boy, upon whose system a lingering disease was preying, while he looked at her with an eye that seemed to say 'I have not long to enjoy your society.' Without saying a word he cut a small stick, and measured the exact length of his little brother's grave, and again seated himself by the lady. She appeared sad as he calmly addressed her: 'You see my dear Miss S——, that this little grave is shorter than mine will be!' She pressed his little white hand within hers, and he continued; 'you know not how much I love you, how much I am obliged to you. Before you taught me, I knew nothing about death—nothing about heaven, or God, or angels. I was a very wicked little boy till you met me. I love you much—very much—but I would say something else!' 'And what would you say?' inquired the lady, trying to compose her feelings. 'Do you think I shall ever get well?' 'Indeed, I hope you will!—but why ask that question?' 'Because I feel I shall not live long—I believe I shall soon die—shall then be laid beside my poor mother; she will then have her two twins, one on each side of her. But do not cry, Miss S——, I am not afraid to die; you told me, and the Testament tells me, that Christ will 'suffer little children to come unto him;' and though I know I am a very sinful little boy, yet I think I shall be happy,—for I love this Saviour who can save such a wicked boy as I am. And I sometimes think I shall soon meet my mother and my little brother in happiness—I know you will come too, wont you? When I am dead I wish you to tell the Sabbath school how much I love them all—tell them they must all die, and may die young; and tell them to come and measure the grave of little James ——, and then prepare to die!'

The young lady wept, and could not answer him at that time. But she was enabled to converse several times with him on the grounds of his hope; and, as far as we may judge, was satisfied that this little lamb was indeed of the fold of Jesus. She was sitting by his bed-side, and with her own trembling hand closed his lovely eyes as they shut in everlasting slumbers. He,

fell asleep with a smile—without a struggle. The lady was the only sincere mourner who followed the remains of the child to the grave; and while she shed many tears over the sods which covered his lovely form, she could not but rejoice in the belief that God had permitted her to be the feeble instrument of preparing an immortal spirit for a mansion in the skies. T.

EDUCATION OF PIOUS YOUNG MEN.

To the Editor of the Religious Intelligencer.

SIR—It is well known to the public that the number of pious young men, in indigent circumstances, who are desirous of obtaining an education in Yale College, for the purpose of qualifying themselves for the ministry of the Gospel, has been increasing regularly for several years. Statements have frequently been made by the Education Societies, in which the importance of this charity to the Church at large, has been insisted on, and in which the wants of this deserving and respectable class of the students have been detailed; yet it is feared, that the impression which has been made on the hearts of many good people, has not been so deep and lasting as could be wished. I am aware that there are many benevolent plans held up to the view of the community in a prominent manner, yet I know of none, which ought to be first in the affections, and most powerfully excite the labours of the friends of Zion, unless this is of that character.

There are now between forty and fifty students in Yale College who look for assistance to the Education Societies, and to that casual supply which is received from individuals. To clothe and make comfortable so many persons, requires larger resources than most charitable associations can command; and larger than persons who do not carefully make an estimate, but look superficially at the subject, would suspect. The necessities of the young men are present and palpable; and a number must quit College for a time, and try to support themselves by labour, or by keeping school, and in this way be put back in their studies, unless assistance is promptly given.

Considering the scantiness of their means, the Ladies Education Society have done much in providing, making, and repairing garments, and furnishing washing; in contriving the best plans, and appropriating the cloth sent them from various places in the most economical manner. From a conversation with some of the Directors, I have learned that the articles most wanted at present, are Beds, Bedding, flannel cloth for coats, vests, and pantaloons, shirts, stock-

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ings, shoes, &c. &c. Garments which are ready made should be large enough for young men of 18 or 20 years of age.

It would be unjust not to acknowledge the generous efforts which have already been made, in various places, to promote the education of these deserving young men. Many daughters in Israel have done virtuously and nobly; it is hoped that they will not be weary in well doing. As every year a new set of scholars is received, who cannot bear the expense of their own education, but must look to the benevolence of others; so it is to be wished, that every year a new energy should strengthen the hands, and encourage the hearts, of every benefactor of this charity.

On a late occasion an appeal was made to the benevolence of Christians in this vicinity in behalf of the Mission at Elliot, and I rejoice that it was not made in vain: I trust that there will be as strong a desire, and as powerful an effort, to relieve the wants, and supply the necessities of the pious young men in college, as there was to extend relief to the distant mission at the west.

A FRIEND TO PIOUS YOUNG MEN.

The Editor is authorized to give notice, that any articles intended for the pious young men in college, who are in indigent circumstances, can be sent to the store of Messrs. Dwight and Williams. By them, they will be delivered over to the Ladies' Education Society of this place, who will appropriate them in the manner designed by the donors.

PROCLAMATION,

By DE WITT CLINTON, Governor of the State of New-York.

Whereas the offering up to Almighty God of public and united thanks for his blessings, is an evident duty of religion; and whereas the recommendation of a particular day for that solemn purpose, interferes in no wise with religious freedom, and is the most direct and proper means of uniting individual thanksgiving in one social expression of the public gratitude: And whereas the state has been greatly distinguished by the gracious dispensations of divine providence; having experienced during the past year, the continued blessings of liberty and peace—the successful progress of great internal improvements—the increased usefulness of seminaries of education—the general preservation of health—an abundance of the fruits of the earth, and an augmentation of the lights of religion and knowledge:

Now, therefore, I have judged it my incumbent duty to recommend to the good people of this state, the observance of WEDNESDAY, the twelfth day of December next,

as a day of PRAYER and THANKSGIVING: And I do so in the earnest hope and in the confident expectation, that all, except such as may be withheld by scruples of conscience, will on that day assemble in their respective places of worship, and present the sublime spectacle of a whole people offering the homage of devout and grateful hearts to that great and good Being, from whose bounty we derive all that we enjoy.

In witness whereof, I have hereunto subscribed my name, affixed the privy L. S. seal of the state, at the city of Albany, this tenth day of October, in the year of our Lord one thousand eight hundred and twenty-one.

DE WITT CLINTON.

From the Connecticut Courant.

TO THE CHRISTIAN PUBLIC.

The undersigned have heard, with the most painful emotions, the reports abroad respecting HENRY WADE, a licensed preacher of the Gospel. So directly do the reports affect the cause of religion that they have felt it their duty to make an investigation of them. And having done this, they are constrained to declare, that there is distressing and conclusive evidence that Henry Wade has long been in the practice of foul iniquity, and is deeply involved in guilt. We deem it unnecessary to specify the crimes of which he can be proved guilty, by many witnesses of undoubted veracity. Suffice it to say, that they are of such a nature, as ought to destroy all confidence in him as a preacher, a christian and a man, and to exclude him from all decent and respectable society.

It is painful to make the above disclosure; but we owe it to the cause of God and the honour of the ministry, to expose the depravity of man, whose conduct has so previously wounded the friends of piety, and has become a stumbling block to those who seek occasion of reproach.

As we are not informed of what Church he is a member, nor from what Association he obtained a licence, and as he still imposes himself upon distant places as a preacher, we request the Editors of newspapers to give insertion to the preceding.

CALVIN CHAPIN, *Pastor of the third Church in Wethersfield and Committee of certification relative to the character of preachers travelling out of the state.*

CALEB J. TENNEY, *Pastor of the first Church in Wethersfield.*

ELISHA B. COOK, *Pastor of the second Church in East-Hartford.*

JOEL HAWES, *Pastor of the first Church in Hartford.*

HARTFORD, Nov. 7, 1821.

OBITUARY.

REV. S. NEWELL AND MRS. SUSAN POOR.

By letters received from Andover, during the past week, we have the afflicting news from India, of the death of the Rev. SAMUEL NEWELL, American Missionary at Bombay: and also of the death of Mrs. SUSAN POOR, wife of Rev. Daniel Poor, Missionary at Jaffna, in Ceylon. Mr. Newell died of the Cholera morbus in May last, after an illness of only 12 hours. The particulars of Mrs. Poor's death are not mentioned.

Since penning the above, a friend has handed us the following appropriate lines, which were suggested on hearing the sad intelligence.

Lo! veil'd in gloom is India's sky,
A beam of heaven is lost in night;
For NEWELL has been call'd to die,
A beam, that made her darkness light.

And this has not expir'd alone,
A sister ray has ceas'd to shine;
Ceylon with Bombay joins her groan,
For one who taught her Love Divine.

The cause of truth checks its career,
A momentary pause is given;
The church lets fall a sorrowing tear,
Then bows the knee and looks to heaven.

Who mourns that NEWELL is no more,
Must think of HARRIET while he weeps;
The sigh that wakes on India's shore
Will glance full soon to where *she* sleeps.

She died to call forth warmer prayers,
And richer gifts, and purer love,
For Pagan souls; her toils and cares
Oft told, the coldest bosom move.

He dies, and though our Zion mourn
His bright career so quickly ended;
Let her not fear a Father's frown,
With richest mercies surely blended.

Let prayer and faith and hope be strong,
That other Champions may arise,
The blessing will not tarry long,
But hosts will take the field where NEWELL
dies. EUGENIUS

BENEVOLENT DONATION.

MR. WHITING.—A box was sent on the 14th inst from Danbury to New York for the Western Missions, containing clothes, bedding, &c. valued at \$131, 85. The several articles were collected from Danbury, Brookfield, Ridgbury and New-Fairfield. In this collection, much is due to the spirited exertions of two or

three individuals who were not ashamed to solicit, with earnestness, a supply for the wants of the destitute. The activity and disinterestedness of one young lady in particular, were crowned with singular success. We have long observed the readiness of our young females in laboring with their own hands and in bestowing the fruits of their labors upon the destitute heathen; but we believe they have made an improvement in the scheme. While their own personal charities have been increasing, we rejoice that they begin to appreciate the value of their influence in persuading others to unite with them in their sacred employment. Will not many of those interesting and useful agents in missionary enterprise, imitate the example which is set them by some of their number, by soliciting with a modest boldness, the co-operation of the other classes of society in this noble work? W. & M.

ORDINATION AT GREENFIELD.

Wednesday, Nov. 7th 1821, the Rev. JAMES B. AMBLER, was ordained by the Presbytery of Albany to the work of the Gospel Ministry, and Installed Pastor of the united churches and Congregations of Milton and Greenfield, Saratoga County, N. Y. Sermon by the Rev. Mr. Yale, of Kingsborough; Charge by the Rev. Mr. Wood, Amsterdam; Address to the people by the Rev. Mr. Smith, Ballston. Although the weather was unfavourable, the meeting house was crowded with attentive hearers. All the exercises were deeply interesting. It is highly pleasing to the friends of Zion in these parts of the Lord's vineyard, that the Gospel is once more established in these two Societies. During the last six months, God has been pleased to visit us, with some special tokens of his love. Upwards of 20 have become in the judgment of charity, hopeful subjects of divine grace, and the Lord is still blessing his people.

[Communicated.]

THANKSGIVINGS.

A day of Thanksgiving has been set apart in each of the following states, viz.

In Ohio, 22d Nov. inst; in New-Hampshire, 29th; Maine, 29th. In Connecticut, Dec. 6th; in Massachusetts, 6th; in Rhode-Island, 6th; in Vermont 6th; in New-York, 12th.

In the account of receipts by the Treasurer of the Connecticut Education Society, published in the last number of the Intelligencer, a donation of 21 dollars 70 cents from the Female Benevolent Society, New-London, by Rev. A. McEwen, was inadvertently omitted.

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